

M2405  
Thursday, 5/16/74  
Barn  
Lunch

Mr. Nyland: So, I'll hope that all of you have come with a wish to talk, and that if that isn't there then at least the wish to listen. Whenever you come to a meeting, you have to have a very definite wish for Work. It has to be much clearer that you want to find out what Work means. Not just elucidation of a couple of terms. We talk about Work in order to Work. So when we talk about sensation or certain exercises, we talk about means of how to Work, or how to make Work easier or more understandable. But if there is not that kind of a wish, then of course discussions, or suggestions for what to do, or any kind of exercise that is given, has no meaning. So you cannot say "I am interested in it," because I really am not interested.

Statements like that, it's either "Yes" or "No." When you come to a meeting there is a very definite desire to find out what to do with your own life. If that isn't clear, you cannot even talk about it. You have to be in expectation that you want to find out something about it and that, for that certain discussions are necessary for clarification so that you then *can Work*, not just to satisfy a little question in your mind for that. And when we talk about exercises, they are given for a very definite purpose. Maybe in one's development you are not ready for such exercises. Then you simply say, "Okay, that belongs to the end of the book, I hope I get there." But, we don't talk nonsense. We talk about exercises for the purpose of use, and if they are of any use there are enough people who can tell you what the results is if they have used it. But the answer cannot be that you don't ... that you are not interested. If you say that, you are stupid. We talk about Gurdjieff, the answer cannot be that you are not interested in Gurdjieff. And if you are not interested, then don't come.

This I feel in the level of the meeting. There is not enough desire to really find out—*really*

find out—and that depends of course on your level of Being, what you are and your particular interests, how busy you are in ordinary life and what will be allowed by yourself to take off time for this kind of wish for Consciousness and Conscience, how to become a Man, how to be a reality—that is, a realization of your own reality, of what you are.

Many times I cannot understand why you don't remember. There was a question last night about Sensing. Don't you remember we have talked about it several times, and many times referring to a tape which happened to be in Los Angeles? I forgot the number—1300 and something. Why don't you say it: "Listen to a tape." Find out *first* what it is. It is quite right what Robert said: It's not the time, at the meeting of last night, to talk about it that way, to explain it. We are assuming, now, that you come with a certain amount of knowledge; and if you don't know anything about whatever subject may be discussed, then don't discuss it.

You have to talk about your experience—your own application, what you remember about the truth of certain concepts, things that have had a meaning for you, or they did not have a meaning even if you tried it—and then you can talk about what you wish. The wish has to be there constantly in a meeting—a wish for clarity, a wish for food, a wish based on the desire to eat. I don't find that enough. I don't hear you. There are silences. Nonsense. Why should there be silences when you want to live.

And so, many times when I do listen, although the meetings are all right—they are fine, they are good, as much probably as I can expect—I don't really feel that there is an honest wish for growth. Not as yet. Not ... maybe a little bit for five minutes. You are not excited about it. You are not looking at it as something that is really beautiful, that really can give you insight into your life, that will be able to direct your thoughts and your feelings; that will enable you in relationships with other people to understand yourself better in what you are, and understand some other people better so that the relationships can be heightened, can be really in depth, give you more understanding about yourself.

And, I'm not talking about an application, even, in ordinary life. Because it is much more than that. The insight into yourself, perspective of your own little universe, the relationship regarding the place of your feeling and emotions ... but it has to help you to grow up, actually growing up and become freer and freer from the bondage of the Earth. So that there is established more and more a relationship towards your inner life, towards a spiritual level, towards God. So that you then have something really to work with, and maybe that you will be

inspired enough that you won't forget about it in ordinary, daily existence. And every once in a while it will appear to you and you still can decide do you want to do something about it or not, but at least it should be much more on the tip of your tongue.

And so, sometimes when I listen to it, it becomes a little boring. Because it's so repetitious. I'm sorry, because you don't study enough. You don't really think. The passage that Robert read was beautiful. What did you say after that. Nothing. He read it for a definite purpose, he even said so—it had the word 'Participation' in it, and we have been talking about that for the last couple of months: Participation of inner life with outer life, how to adjust oneself in one's ordinary existence to find more and more a basis within oneself from where you can operate when you become more and more solidified within with essential qualities and more truthful qualities; actually the knowledge of what you are, and from where, then, you can start in wishing to develop, evolve.

We talk about evolution. We talk about the possibility of flying away, of being free from this Earth, of walking on air or walking, as I say many times, on impressions. I don't feel enthusiasm as yet. You talk a great deal—I know that—but it is a little too repetitious. Because you keep on saying the same thing. And that means that when you are in a meeting and you have listened to things and you have heard what perhaps you can do, next week you bring it up again. What is so difficult about Work itself, and what is so difficult about the application. Try to bring it back time and time again to simplicity. Not to wait until you are tired and then try to Work. Such nonsense. Work when you can, when you have a desire, when you're not tired for it, when you're really all alert, when you see your life and you become sufficiently alive to the possibilities of growth. Put the word 'evolution' somewhere, and take it out of your pocket and look at it and see if you are evolving at that time. It's a stupid remark that I make, but it's something that can startle you. That you don't remember, I can understand—of course. You have to study. You have to learn more. You have to take a little bit of your precious time and sit and read All And Everything, or perhaps even listen to a tape if that is useful enough.

And if you don't remember the word 'sensation,' then it's too bad. Should I explain something of that, or really did you get somewhere with that—sensation and feeling? ... the Sensing exercise, the reason for it? Someone asked, I hope he was directed to listen to the tape. But, is it clear for all of us—what is this Sensing, and what for—and do you mix it up with Work? I have said many times, "Don't mix it with Work." It's an ordinary, physical happening

between your ordinary mind and your ordinary body. It can lead to a great deal, but in itself the exercise is only to establish a relationship.

Robert mentioned the word ‘attention.’ That’s right: It is an attention on the part of your mind regarding a certain part of your body; sending attention from your mind to your right arm, returning from this right arm as an impression to your mind of the right arm existing. It is a process that continues to take place without any further discussion ... although in Sensing you do describe that your arm may be sunburned or that it is crooked—there is a description, therefore it is not Work—but it can lead to Work when you once know once and for all that that arm exists and that all the different descriptions of the arm have been exhausted, then perhaps in the mind there could be an Objectivity.

It is an entirely different process from feeling. We mix it up with feeling. When we say I ‘feel’ right, you really mean ‘Sense’ right. Because your physical body does not have that particular property of Sensing; and logically it comes from a Sense organ—that’s where the word comes from—but the sense organs are limited. They give you information about yourself also. When you touch yourself, that is a sensation produced in your head ... because attention is paid by your head to that what is being sensed—in that sense, sensed—and the sensation through the different sense organs reaches you in your head. Sometimes I have said the sensation in Sensing, or through sense organs, takes place in your head and then creates, in Sensing, a sensation in your arm so that the arm starts to realize it exists.

Now, the purpose of that is obvious: We want this body to be able to function on its own, without having to use a feeling or an emotional center for the expression—that is, when the emotion wishes to be expressed, that it uses the body. We want gradually to separate these two functions—Sensing *from* feeling. Because the feeling belongs to a natural, healthy state of the body in a certain form and rates of vibration which produce as feelings a certain depth and which then, as a vibration rate, can make a contact with the outside world or be stimulated by the outside world, which, when it is really a feeling and deeper and deeper and becoming emotional, can produce a relationship of a Man with the outside world, with a spiritual world, and with God. So that the feeling ... that feeling center—that Kesdjanian body that actually should develop—can stand on its own feet.

But as long as the physical body is used for the purpose of maintaining one’s heart and solar plexus, you will have to be ... have to remain, as it were, on the ‘right side’ of the physical

body. You have to give it something that now is fulfilled by the feeling. That is why we Sense. Sensing gives the physical body ultimately a realization of its own existence; and many times I have said it is like a little intellectual ‘subcenter’ so that then the physical body has also a knowledge of its existence which is being used for the third way of how to Work—if you remember, the physical direction as separate from intellectual and emotional—and nothing of that was brought up. There’s a perfectly good reason to Sense: So, in that process an additional byproduct is that the mind starts to function in relation to a certain part of the body; and by giving it attention and receiving impressions there is a balance established, sometimes I have said, so that the totality of the world is ‘excluded’ and that nothing else exists but this mind and your arm. Not even your left arm exists when Sensing is done right, and it gives you then that kind of knowledge and it trains your mind by giving it attention and focusing that attention on one part.

Now, the introduction of Objectivity ... Impartiality regarding your arm of course can follow, but it is not necessary. That what we talk about as a Sensing exercise, is really for a different purpose; it will give the body a knowledge of its own existence ... but it is used in other exercises where Sensing is just the first step, and that’s why it’s important to become acquainted with that, and that’s why *that* belongs to Work.

I hope you understand it now. Sense organs are useful in unconscious existence, Sensing is useful as a possibility of developing something for the body itself which it does not have; it helps, then, the feeling and Kesdjanian body to start to separate from the physical body, introducing the possibility of death; so that the Kesdjanian body can continue to exist if the physical body will die—and die happy, because it has all the necessary attributes for the physical body which a Man in an unconscious state does not have. So in that sense it’s again, it is like a creation of something to bring the different aspects of a personality more in equilibrium with each other. That is one thing of last night that I remember. There’s not much to add to that, really—if you wish to use Sensing for Work, then introduce Impartiality.

Then there was a long rigmarole about acceptance. Acceptance for us means only one thing. In respect to Work we use it, in ordinary life we don’t ... we can use it but it is unconscious, so what’s the sense talking about it. Of course you can accept your state. You can accept the rain outside. You can accept the fact that you have soft water to drink. You can accept all kind of things for yourself, it has absolutely nothing to do with Work. And when we

use the word 'acceptance,' it is only for Work.

Now, what does it mean to accept: To see that what is without *any* description, *any* classification; without any wish to change it; without any wish to explain it; without any desire to rationalize, justify, pigeonholing it, giving it even a name. Just a fact which exists as is, no more and no less. And that I think ought to be quite clear. I same times say it 'leaves me cold.' That means all of my personality which belongs to thinking and feeling has no interest—and cannot have it—because the fact of the existence is sufficient for itself, and the reason is that that fact *then* indicates life. Because the fact of my existence, when it is free from any thought or feeling, can then give me the fact that exists as life, because the form is not interfering.

Try to understand that acceptance means transparency of the form. No wish at all to use any energy in any feeling, or any description or thinking. Elimination completely of that what is unconscious as a personality, and only retaining the one fact of my existence as a physical body. It is the beginning of something, where I have reached the lowest limits of my existence as I actually was when I was born. Because at that time all that existed was my little body, and it was produced; and *after* that, that what was potential started to grow out and became feelings, became intellect—or really perhaps even intellect before the feeling, I'm not quite sure about that—and after some time sex. But when I was born I was just a body, in embryo ready to start breathing ... because the breathing itself was going to produce, and *will* have produced when I continue to live, the functions which are necessary for a Man to live on Earth—that is, the development of the other two centers. So when I now want to reduce myself to just existing as a fact of my body being, I reach the state of my birth, and, in that way I am no further bothered by any extraneous education, any kind of acquisition of certain knowledge which I call the 'sociological' influence on myself—'acquired characteristics' we sometimes we call them—nothing of that kind, it's pure and simple, it is me naked.

That is what I wish for acceptance. Because *that* I know about. When it is pure, when it has no further indication, either of the wish to evolve in an unconscious way ... or I couldn't even call it evolution in the wish to grow unconsciously in adaptation to the condition of Earth, I now have a chance to make it grow, in an evolutionary sense, free from the influence of Earth.

It is so simple. That is why I want to accept myself as I am, and I eliminate definitely the influence of my feeling, of liking and disliking and the little description. And then I link it up with this question of description and rationalization ... and rationalization, then, is connected

with the concept of time—with the future and with the past—and trying to eliminate that I introduce Simultaneity to indicate what is a moment, and then I say to be Observant Impartially *now*.

And there is the process of Work described very simply, and now the application: as a result of your desire to wish to Work on yourself, you start Working. Now, it's obvious you don't start in conditions when there is no chance at all that you even could see your body because it is sick, or it is too tired, or it is too much with too many thoughts. I've said it many times: Do it at times when really conditions are conducive. Now, when are they conducive: When there is practically nothing in your feeling and there is nothing in your mind, no particular influence from the outside to which you have to react. That would be the simplest form. That simple form is there when you wake up out of your physical sleep, when the thoughts are not as yet so tremendous and there is really a chance to see yourself in a pristine state. Of course, as soon as you start thinking about it and you get out of bed you might lose it, but it is such a marvelous opportunity just when you open your eyes.

I thought of that when listening to it—I think Tuesday—should I tell you what a day is like? How is *my* day. I wake up ... I go to bed early enough; maybe not sometimes, but in any event I'm used to wake up at a certain time, many times when the Sun comes up. I open my eyes. I don't sleep deeply—I don't think I do, at least I can be awakened quite easily by noise—but when I have had a good sleep I am not too tired to realize that I ought to get up. That's the first thought—should I get up. Of course I notice different things when I open my eyes. I look at the wall. I look at something that was there last night, I still see It. I realize perhaps the ticking of a clock—I know it, I hear it. I get up, what do I do. I take the covers and I push them away.

Now, when do I Wake Up the second time. You see, I make some movements, and it is very simple, and I realize I am alive. I say, sometimes, "Thank God I am alive, I opened my eyes and I entered into the world of this Earth"; and I realize of course that my body is there—I moved a little bit—I also say to my head "are you tired?," or "are you clear?," or "what thoughts are there and maybe what feelings?" I don't want to listen to the feelings, I just want to get out of bed. So I take the cover and I simply put it away, and I clear my legs, I turn around and there I sit on the bed—the edge—all during that time I am Awake. Very simple movements. Nothing special. I just realize I am a body sitting there going into a day, starting to have thoughts and a

little bit of a memory of the day before: How late I went to bed, what time it is, I hope there is no telephone as yet—it's still too early. I don't need an alarm clock; I'm sufficiently awake, I look even out of the window and I see the Sun is shining, or there are too many clouds ... and I walk. I walk. This body walks. It leans against the table. I turn around, I look at something else: "Oh yes, I remember, I looked at that last night." It was a book but I couldn't read it; well, it was still there. Then I look at the little ... a little cassette on the table, I remember there's a cassette, the recorder: "Oh, yes, I didn't finish that yet, maybe I should, maybe I should finish it."

What will I do. Dress? Sit around? All of that are considerations of my body, to satisfy it. I say "Maybe I should sit in a chair, maybe I should have a little pipe, maybe smoke, it would be good." "Ah, why should I smoke, why should I satisfy my body now"—all the time I'm awake, I'm considering my condition. I describe it a little bit ... but, more or less impartially. Because there's very little demand placed on me so it doesn't matter if I smoke or not smoke, there is no desire on the part of my body. I will probably have to go to the bathroom. That may be a desire on the part of my body—that I have to do that—but also it need not prevent me from remaining Awake. There is a little 'I'—I say it's a 'little' 'I'—and it happens to be there Impartially, and all the unconscious business continues. It's my body moving, sitting up and down, sitting down again at the bed, putting on some socks, getting up, going to the bathroom—all the time I remain Awake. Why shouldn't I. What is there to interfere. There are no thoughts that are important as yet. I try not to worry. Even if I see a little note that ought to be answered, I say "Yes I'll do it, I will get to it"—in time. There is a day ahead of me, I'm not worried about that. Thank God the Sun is shining. Or, Bless God that He gives us rain. Or, Maybe I'm not as much awake as I would like to be healthily, that it may be my body is not yet as good as I hoped it, maybe it should eat. Then "No, it doesn't want to eat"—not yet—"it wants to smoke a pipe." [laughter]

You see my day as beginning? You see those are precious moments? Those moments don't take time extra. I don't get up earlier for it. Of course I can use the time and sit down; if I could read, maybe I would take All and Everything. And maybe I can listen to a little cassette—Remarkable Men—listen to it? Maybe I can even turn on the radio and listen to the news of Watergate. But, all of that need not affect me too much. It is not as yet of enough concern.

I say I have to go to Brewster: "Yes, well, the weather is good for it. When will I go. Oh, well, a little later, ten o'clock or so I'll go if that is all right, do I have to do anything." My mind is going—that is, it is active—there is no objection to it, letting it function. And I get up and I sit



down and I walk from one door to another, but I try. Something in me remains Awake, Aware of my movements. Steady. Participating with myself, Participating with my life as expressed by the manifestations of my body, that is a little task that I have for myself—that I constantly make room for that little bit of something to exist, as I say, ‘Objective.’ An Objective faculty, I have to make room for it. I have to allow it to be there; because I want it to be there to tell me, to remind me, to constantly keep me alive and Awake. That’s what I ask of this little ‘I’: And I say to it, “Don’t go away. I’m still here, and it’s your task to stay here.” Otherwise I would have to call you back, I would have to go through a hell of a lot of rigmarole in order to produce you and create you and so forth. “You’re here aren’t you?” And I listen sometimes. I say “Is that you”—‘I’—“telling me that you are here?”

I make a joke about it ... but I sit down, I get up, I do things. I walk around, I may lift certain things up. I dress—“Yes, that’s right, I forgot almost I should dress.” I dress very simply—take off some pajamas and put on something else—and as I do that my body is moving, and it is standing on one foot or another, and it is bending over and it is adjusting things. And buttoning up a shirt and I look at it and see this-and-that—is it dirty; isn’t it, can I use it?—I judge it. I stand again at the table, and I say “What will I do now—sit in this chair, or will I sit in that chair?”

Or, what do I really want to do. I got, as you know, an acquisition of a TV. Should I now go and listen a little bit to that and get disgusted, spend the time that way—sit, look—as I attend to it? I can make judgments about what I wish to do unconsciously, and my ‘I’ accepts me, constantly accepts me in whatever I am doing. The ‘I’ tells: “Go ahead, live, live your life, live the way you think you have to live it. Live it at a certain level where you wish to be; for your own satisfaction unconsciously, will you allow thoughts which are useful and *not* thoughts which might be deteriorating you really.” If you want a higher level, go ahead and make it higher; ‘I’ says “I have no objection, I even will help you, I will tell you actually the fact that you continue to live, that you Are. I will remind you of your life—that’s all—it’s up to you in what form you are going to put it.”

Because you are alive as a young man, as a grown up, as an old man, as a woman, it doesn’t matter. You are at the present time an expression of the universe and you fulfill your task as having been born in the way you were from father and mother and ancestors; and whatever the education and whatever the astrological configuration was, whatever your type is

*there* you are, you are a human being and you have ideas and you have probably ambition, and you would like to have insight into your life. And the 'I' says, "Perhaps I can help you with that but your ordinary existence is all yours ... you are responsible for your unconscious living, only a little later we can talk about it, but not now." Find out first what you are, what you are doing, how you spend your energy, how you spend your life—in manifesting what—without judgement as yet. Just see it—that you are bending over because you have to bend your head otherwise you will hit the ceiling, or that you have to bend down in order to tie your shoes, or that you want to sit in the chair because it's easier.

And all the different things you would like to do—maybe a piece of candy and eat it because your stomach likes it, or a little bit of a drink that you still have left over from last night—go ahead, take care of your body, one thing this 'I' asks: "Keep on breathing, because if you don't keep on breathing there is no Work for me to do." An 'I' is very much interested in your breathing. It's not only a sign of life, but it maintains you. And, not only that; breathing is the kind of food that will help maintain your feeling and your intellect, without breathing you wouldn't get very far as a Man. Even if you say that the plant is breathing it's only a chemical motion, it's not like we take in air and use it. And an animal, although it does breathe it does not develop the same way as we do—with insight.

What is this insight: How will my day go, I can project myself in what ought to be done in accordance with the responsibility I have taken. And so sometimes in the morning when I'm quiet, I sit and I think "what will the day become of me, with me." How will the day be, what will I be. Where will I be, what should I do. Maybe I have a little list—don't forget this ... you ought to do this, you should write to so-and-so there is a letter, you ought to talk to so-and-so because of this-and-that—sure, the thoughts go through my mind unconsciously, they're functioning under ... not guidance of 'I' but simply 'I' allowing it. 'I' is so Benevolent, it allows me to do anything. It has no criticism whatsoever. If I wish to kill myself, my 'I' would not object. It will never say "Don't do that." All it says is: "Try to be Awake while you are doing, while you have experience see if something can remain Awake like 'I'" ... he says, like my 'I'. I wish there were more things in you, little cells which gradually could be educated to have the same properties as this 'I'. 'I' becomes, then, the teacher; I have said that before: later on, Magnetic Center.

But then we describe ... describe Work. I don't want to describe Work. I just want to talk

about my day—how it starts and how there are two hours, one hour, when I eat and drink some coffee or make it, or some cocoa and stir it, or pour in the water, or light a match. I stand in front of a little sink and I clean a few dishes, maybe. And whatever there is that has to be done, I do it very simply. The time to get confused is later, and then is the time *not* to Work. I make hay while the Sun shines, not when the Sun is behind the clouds. When I need light I use the Sun when it is lighting up, not when it's all disappearing.

Metaphorically, you understand what I mean. I don't wait for the difficult moments of the day and *then* happen to think about Work. I'm not that stupid. I wish to make an 'I' to stay with me. I would like it to become permanent, so I create conditions in which this 'I' is satisfied to be there and is willing to stay with me, and I show that I want to be a good pupil. Because I tell a certain part of my brain "pay a little attention to that 'I'," the meaning of Objectivity, start to think a little bit in that direction.

Don't be always so insistent in making a fuss and a description and a necessity of clarity in your ordinary, unconscious state. This 'I' has given you enough to tell what ought to be done with a mental activity: "Can't you be a little bit more Impartial in your judgment, in your talk? Can you be a little bit more controlled? Can you take care of your feelings a little bit better?" All of that is what you get from the school of the 'I'; which 'I' has established in my mind first and afterwards it may be secondary school and in my heart, and all I have to do is to remember that, and I say "Yes" to the presence of that 'I'.

What does it teach me: It reminds me of my life. That's when it started—my life, the reality of my life. Then of course I come to Magnetic Center, but then I say from there it has gone to different forms. Those forms are my manifestations mostly in my body, or some cells which have ... which are parts of organs which have to function; and the whole, complicated system of my physiological behavior forms whatever that might be I can study them, still it's an unconscious wish on my part to know a little bit more about it, my 'I' will tell me that I have to describe where it is. I have to have it, and I *do* have it—like suffering, like different impossibilities, criticism of others, myself ... not wishing to accept things that are, as it were, 'put' onto me because I sometimes resent it—and I can rebel unconsciously and my 'I' continues to say, "Okay."

Experience! Just keep on experiencing. But, don't kill yourself because then the little 'I' is out of a job. I mean this very seriously. [Aside: Okay.]

side 2      Well, I don't want to make the day any longer than it is already. There are many opportunities during the day similar to those in the morning; also in the evening when you consider expenditures of the day in the sense of energy, when you unroll the film to become acquainted with yourself—how you have been—more or less Impartially because you cannot change your life anymore. It is past so you could become Objective, you could even see certain tendencies. You could even accept them—that that is you. It's not such a good time. The morning is much better. The morning, by means of what we have talked about, can put you on a certain plateau; a certain realization, not only of your existence but also for a purpose that it is a serious matter to Wake Up, that it is something that includes the responsibilities of using the energy for very definite purposes during that day.

And, who commands you to do that. A little bit of sitting quiet in the morning might give that answer. I have said, you know; I sit in a room, it is within a house, the house is on a piece of land, that piece of land belongs to the State of New York, and the state of New York belongs to the United States of America, and that totality of land belongs to a larger continent—North America and South America—and that belongs to a part of the world totally: Atlantic ocean and the Pacific, other countries. And there is that command and there is the world as a globe—the Earth, Mother Nature—and there I sit in my room. But I become the center of these thoughts, and I see the world and I remember stars and I think about planets. I see the Sun. I experience it—a little solar system, just a tiny little solar system—and more constellations ... configurations of the sky—Milky Way—to show the road to where to go.

Do you know that the Milky Way has a division, like a 'V', where it is possible to take one route or another? At the sign of the Swan, in the sky it divides. The Milky Way is an indication of my life. When I see my Earth, my body, my existence for a day; and then I see a road leading away from it. I don't really know in the beginning what it is, because I am so busy with my ordinary unconscious existence and I have to live. But it bothers me a little bit that there was a road that I passed by, and sometimes I go back and say "Let me investigate what is that little bit of a road." It goes through the woods and it is not traveled very much, but at least it's worthwhile exploring it.

That is what I think about when I look at the sky and I say to the Milky Way, "Where are you leading me; one way or the other—Negative Absolute?, Positive Absolute?" Where does it divide. At the point where it is Infinity? And I start to think, and for a little while in the morning

I can allow a few thoughts of that kind; because I'm still sitting in the room and I've gone out—way out—and I have come back to myself. I sit and I realize, in my thoughts and in my feelings I became part of a potentiality. I wished I could travel. I wished I could be further away and not bound; and I consider, then, that I am bound but I wish to live, and that I have hope that some day I will understand all things—all and everything. But I have to be patient, and so I look at my desk and say there is a little paper, “Yes, I have to Work.”

You see, during the day I remember it, I remember that I then was Awake. And I say to myself “How beautiful,” because I was less encumbered, I was not affected too much by other people and not too much by too many thoughts, and I didn't want to think about money and how to pay the bills because I lived somewhere else. And I look up and I see ‘I’; and ‘I’ is nodding to me and says: “Yes, that's right. That's right. Keep on, at the same time don't forget you're still on Earth, you still have to be patient, you still have to learn you are just a little speck of dust, you know.”

*Even* if you have an ‘I’, that doesn't help you to become larger. As a matter of fact, under the influence of ‘I’ you become smaller. Less and less thoughts of yourself. Less and less of these misunderstandings about your own ability, more and more a realization that you are a part of a totality in which you play a certain ... have a certain function to fulfill, more and more understanding in relationships towards *that*, towards God. Because the ‘I’ says, “I do represent *that*, that part of your inner life I represent when this inner life, which is now potential, can grow up.” I give it names—Kesdjan, Soul—of course it's easier to give it a name when the concept is not clear enough, but now I have to put content in the concept so that the name becomes alive.

That is my Work. That is the way I look at day after day, over a long period of years already. With some experience here and there and seeing parts of the world and a little bit of exploration into the condition of my inner life, the emptiness and the filling and the wish for that to grow, the planting of seeds and hoping for flowers indicating Souls—whatever it may be, during the day my day is ... has started on a higher level.

It doesn't have to take such a short time to reach the Earth. I can still fly a little bit, I can even hallucinate, I can even say “how beautiful, I don't want to have to work yet.” Leave it alone. I can sit for a little while and contemplate, not only what I should do but the fact I don't have to as yet. Thank God I can still sit, but then I must really use *this* time much more. Because it is precious. I want to think about how to Be. What is there of me that becomes a

representation of my life when I assign to my life such a value as belonging to God, or being equal to the life of Infinity? And the considerations which then take place in my little brain and my feeling, they start to crystallize in a very definite wish.

With that wish I go through the day, when I don't have a wish to grow I don't. That's why I started to talk about the wish when you come into a meeting. You must *wish* to want to know, *want* to find out, *want* really to live, to find out the responsibility you have about your inner life. And you walk with a wish the whole day, wherever you go, and wherever it is possible you remember that. Or when it happens to come to your mind or your feeling, you say "Can I spend the time to fulfill my wish." Because, I know well enough what I ought to do. I'm not so dumb, I know that the wish means something else. A wish has to be followed. I have said several times that the wish is really the beginning of 'I'. Because if I don't have a wish and it doesn't ... and it isn't followed by an 'I', there is no sense having a wish.

And I don't want to think about development of inner life when I really don't wish it, and I must be quite honest. Because if I have a wish and I walk with that during the day and don't do anything about it, I am a fool. It's far better not to have any wish at all. Either to be completely unconscious or to be Conscious, but woe to any Man who's half-way. That's the suffering. And with my wish I am only half-way, one quarter, one eighth ... I don't know how much—one percent, two percent, sometimes fifty-seven percent, I don't know—but when I have a wish I am positive about my life and I am positive about the requirements of taking on responsibility whenever I can, and then I don't want to fiddle around too much with different thoughts about this and that, I just do.

You see, that's what the 'I' tells me: "Don't philosophize." Don't consider questions too much from all angles. One angle is enough; it's a little door, and when that door is open it says "Work"—that's all, no more—and the wish is connected with that, and not with all other kinds of thoughts, feelings, ideas, descriptions of how your Soul will look and how large the Keshdjanian body is and how long that will live. Not even descriptions at that time about 'Do-Re-Mi', 'Fa', 'Sol-La-Si'—all the different things we have talked about in the last years, trying to explain a little bit more about perspectives. Just forget it. Just don't think about it, just Work.

All the other things will be added—sure—because you will be open; but the first thing is to develop something within you that can become solidity, reliable, within that what you can rest on and *from* where you can grow, Participating in your life: The discovery of your Magnetic Center,

the discovery of the source of energy, the discovery *how* to reach it by losing what is now of a certain value which gradually turns out to be not of that kind of value you attach to it. All the little different joys in life and the friendships with the people with whom you can talk, what benefit is it to your Soul if that becomes the question of the day. And, it should. Because we're not here just to live out our lives on Earth. You are ... just happens to be here, and if you don't do anything about it in this life, you will happen to be somewhere else with the same kind of questions.

Whenever life is put in a form, there is with it a question mark that says "What for." There are not so many people who read the question, and therefore they die. To this Earth, for instance, maybe that form of life is represented by them ... because it is like a strain of life which goes from Infinity to Infinity and happens to crystallize out in this lifetime on Earth for us, maybe that same life as an entity comes again to the surface of another planet in other conditions. But, *always* with the question: "What are you living for." What is this life for, where does it go, what is the reason of your existence, *why* aren't you doing something about solving that particular problem. Because as it is, you were born as a question mark when you actually were born. And then when you can stand straight and gradually from crawling can walk a little bit and have your head straight on your head and a straight body and your arms and your legs available, then you're a young man growing up, you hope and the question mark is there every day: "What for, why are you here, and what is your aim."

It's good to talk about aims. Monday they talked about it. It was very good to see what is what. Why! What do you wish to do with your life today or next year—birthdays, lifetimes with this Earth helping Mother Nature with Her aim, adjusting yourself to it, your daily existence being an indication, perhaps, of a universal one. First a spiritual one, then a Soul life, and then life with Milky Ways and the Absolute, life with God.

We learn a great deal when you have your eyes open in the physical sense, you learn much more when your 'I' is Observing you. And so we live through the day and the perspectives you can reach and that what you can do, and that what is within your ordinary life which you have to do as well as you can in order to utilize the energy you have. When the three centers can be connected there is less expenditure of energy, there is no duplication. And this is the aim that we learn from ordinary life, that's as far as it goes. The road for inner life and development of Kesdjan and Soul, is quite a different development from ordinary life. You cannot transfer that

what is your experience in ordinary life to a higher level of Kesdjan. Because in ordinary life as we know it, we use matter and we use the body and we use the Earth, and practically everything that we do and manifest is dependent on the utilization of the physical body. From a Kesdjanian level there is no such body, no particular properties we know about, there are different laws and different properties and different forms of different density. All you can learn from this Earth is a principle of approach, of how to deal with whatever problems so that then within oneself something is born; I call it 'solidity' because it becomes a reliable something of yourself indicating a foundation in which your life is *par excellence*, not soiled, where it actually is in its truth.

That is the idea of Working on oneself while you are on Earth. You will Work on yourself when you are away from Earth. After you die you will continue to Work, you will continue to try to find out the riddles of the universe. As a spirit in whatever way you may be functioning, you still will have that problem. Because there are also little manifestations in different kinds of forms also occurring, and also the same questioning whenever you enter into that kind of a form. Not material. A form of magnetism, a form of force fields, a form of energy: Always the question—"What for?"—and then, if you know: "What are you doing about it."

You see, we talk about that. We try to find out, "What for." We try to see with what Work can be done, and then we leave it to each person's Conscience to do something about it to the extent that they can. You are not getting a certain diploma. You don't have to get so many points in order to graduate. You create for yourself that what you wish to become, and you are the sole judge—*unless* you wish this 'I' to tell you, unless you wish to see through 'I' to God that He can tell you. But you must learn the language, so we teach a little bit of a language in the form of a method. Try to eliminate all the different things that exist in an ordinary existence, and eliminate as much as you can of that what binds us down to Earth, to give the freedom.

And again, the wish must be there to learn the *new* language, the new language of relationship between people, the language of a relationship between you and your responsibilities, the relationship between you and your future inner life, the relationship between your emotional state and God. All that we wish to learn as a language, that is the wish you go out with when you leave your house. You see, that is the foundation you reach when you sit in the morning and you consider your life. And then when you go out of your house, you are in this world ... and then with this world facing you, staring you in the face, you have a little talisman



with you that is your desire to Work.

I don't know how you will want to make a talisman; a little bit of something that you keep with you to remind you like a little cross around your neck, any kind of a piece of jewelry, a ring on your finger, something that is within your vest pocket that you can touch, something that is in your trouser pocket, something like a knot in your handkerchief. But, you have to be reminded; because we are very dumb, we are immediately taken in by the unconscious impressions of our body. That is why we talk about the possibilities of other forms of sensation. We start with the Sensing as a simpler one and it belongs to the body and it will die with the body, but the other two are very important and we give them food—special. I have mentioned them. They are sixth and seventh of the sense organs. They belong to a different realm. They are fed by us from whatever energy there is, within a body, of the highest form in Nature that can exist for us, and in giving that and using it for that purpose there will be another flow of energy coming from Above. Helkdonis and Abrustdonis, think about that once in a while during the day. Think about the expenditures of your energy as you are working, when you have been perspiring. When you are actually engaged in certain things, make ... for one moment you stop, if you can. If the wish is strong enough it will remind you. Because the wish is there, I say, “hanging around your neck.” The wish is with that talisman, that what is called a reminder of your Work and your wish to grow up and understand your life.

Because, that's why you are here for. You're in a school. Not *this* school—I don't mean that. Life on Earth is a school. Life on Earth is like a performance in which you play your role, and you are sometimes dictated on by having to play it by circumstances ... until you start writing your own play, still will write roles for yourself—the part you have to play—but this time not in accordance with commercialism. You play, now, for the wish to make a Soul, and the Soul could become, if you wish, the sole judgment. That you honestly want to devote that part of your energy for a possible development in such a simple form that not much energy has to be used for it, you can still continue to satisfy everything that you feel you want to do in your daily life. Because one is not that stupid, and you know well enough how to spend energy, also know when you waste it, and gradually there is a little bit of a Conscience that starts to Wake Up. You know you shouldn't use vile language. You shouldn't swear too much. You shouldn't indulge in too many things which are quite useless. You should get through with it. You ought to grow up.

All you want to be as a child is unspoiled, but otherwise you leave this childhood. Womanhood and manhood, and then a Man, and then a Harmonious Man, *that* is the road. That is the little road at the 'V' which you explore, to which you go back time and time again. Not to pass it by when you sit in a car and you say "Oh I'm sorry, I've forgotten it."

Next day you go back *that* moment. I mean, you Work whenever you can, don't wait for a good, opportune moment. The moment is always there at any one time when you wish, and you don't have to figure it out and you don't have to wait for a Sensing exercise. Keep on Working, that will give you insight into your life. That will solve—in time—all your problems. In time. Not necessary to think too much about how to do it in conditions which are completely idiotic, even, to try. Don't do it! Talk about your simplicity only. Talk about that what you find yourself to be. Talk about what you think of yourself as having characteristics. Talk about that what is in the way—obstacles in your life your own, the things you know about and about which you are sure. What's the difference between Awareness and alive: That you become sure in Awareness, when in aliveness you still have a little doubt. That's the only difference.

So I ask you for this afternoon, live with a wish. But you must make up your mind *now*, before you go out. It is like a task I give to you ... I would like to give to you. You could still say "No," it doesn't matter to me. I wished you would have a wish, for the rest of the afternoon, to see yourself, really to be reminded about the higher aim. Not to fall into all kind of drudgery, all kind of unconscious forms of behavior. Make as many points of light as you can. Paint them in the sky, see if they can have written in the sky the word 'Welcome.' When you die you will go to your own world when you now Work, and maybe you can take it. Maybe you can have that wish. Pray to God that you can be humble enough, that you actually wish for something that is worthwhile and that, in that sense you can part with a certain section of the world which has outlived its usefulness. That little part of the world is self-love, and you can part with it for a little while. Just forget it. Do as if it doesn't exist, and then your wish will be much clearer for the aim to make a Soul.

I hope Gurdjieff can help you.

Goodbye.

End of tape